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a NOTE from the EDITORS

Our first editorial task in this issue is an extremely agreeable one. We wish to extend our sincere thanks for the many expressions and gestures of encouragement which have come to this new venture from people of both E.T.S. and the world beyond. Students, faculty, and representative alumni have responded in a way which suggests that we were not wrong in discerning some need for an impartial Journal of opinion among the people connected with the School. A layman outside the seminary, moreover, has written us that vital thought beneath the E.T.S. surface can be of interest and value to those outside the seminary, "who are also trying to reconcile their daily lives with Christian doctrine."

To all these well wishers we can report that demand for our first number exceeded its supply, and that we are at present a self-supporting magazine. We hope that with widening circulation among alumni we may eventually graduate from mimeograph and linoleum-block to some format involving less wear and tear on our very small staff.

In any event, however, we intend to remain small enough not to lose sight of our original purpose — the effective presentation of non-scholarly opinion of, by, and for the members of this immediate community. With this in mind we would make two general suggestions to prospective contributors. Above all we urge writers to be specific and concrete, to write for E.T.S., not for mankind in general. Further, we feel that all articles should have a balanced and discernible structure, not rigid and uncompromising, but strong enough to maintain a sense of direction. 'Lively,' 'concrete,' 'illustrative,' and 'opinionative' are sometimes given as rough antonyms for 'academic.' We believe that unacademic writing is precisely what the E.T.S. Journal can best offer in this academic atmosphere.

QUO VADIS E.T.S?

By Dean Charles L. Taylor, Jr.

What perspective does a visit to half a dozen English theological colleges and several other training centers give to one thinking of the future of our School?

The British system of preparation differs noticeably from ours in several important particulars.

1. Our seven years of university and graduate study before ordination seem long to our English brethren, whose normal course is five. Their diaconate, however, extends for two years, in which there is at least nominal supervision of studies.

2. There are still some who take honors degrees in the university in such subjects as the classics or history or philosophy who then take another university degree in theology, but these are few. Many read for one university degree, more likely in another subject than theology, and then spend two years in a theological college for general ordination preparation. The theological colleges are now receiving also many older men of less previous education, and the total number of those studying for the ministry has declined.

3. These colleges, many of them housed in antiquated or even dilapidated buildings, have as a rule less than fifty students, with perhaps three or four instructors.

4. Because many of them are not strong, and the best are full, there have sprung up little centers where a group of students, say from four to eight, study for ordination over a varying period of time with a Cathedral Canon or another person who possesses leisure and talent for this work.

5. Few, very few, British theological students are married.

Where theological training in this country is extensive, in England it is intensive, here comprehensive, there selective. In America we tend to learn less and less about more and more in the direction of finally knowing nothing about everything; in England our brothers tend to learn more and more about less and and less in the direction of finally knowing everything about nothing. Here theological schools combine, combine -- "divine it is when all combine;" there the fissiparous tendencies constitute an equally dangerous but opposite threat to theological learning.

Should our School expand? More students, more professors, more subjects taught, more courses offered? Already there are parts of our training considered essential now that were unknown a quarter of a century ago. The English students expressed great interest in our pastoral theology program perhaps because they felt keenly the need of development there in this regard. Meanwhile we know that some of our sister American schools are making significant experiments in techniques of modern communication, in ecumenical theology, and in Christian education, to name but three relatively new fields of theological study. At what point does keeping up with the times mean sacrifice of wholehearted attention to the matters that are really essential?

How rapidly will there be more students seeking training in Episcopal theological schools? It was anticipated a decade ago that the enrollments would shrink from a high point to be reached soon after World War II; instead, until now they have remained at a high level or even slightly increased to a 1954-55 record of 1109. The predicted population of our nation in 1975 is 200 million more Protestant Christians and at least one million more Episcopalians than at present. How will our Church's leaders be provided?

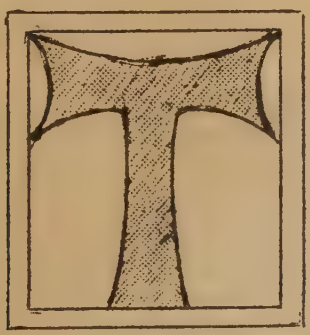
Start new theological schools? It is desirable,

certainly for training centers to be located in the areas of fast-growing population, rather than in a relatively stable corner of the country like New England, but on the other hand distances are shortening and the cost of establishing new centers is far greater than that of strengthening and enlarging the old. It is easier to add a professor or two to a group already functioning than to find a whole new faculty. Are we therefore driven logically to more and more students, bigger buildings, more teachers clamoring for more attention to their specialties, and more and more bewilderment in the student mind as he hunts for the one thing needful among the many things offered?

And for us what will be the effect of a Harvard Divinity School rediviva? Will it mean that some Episcopalians who would normally enroll with us would register primarily and be housed at Harvard? Or, on the contrary, will an active center of theological learning in Cambridge mean that scores of additional applicants will knock on our door as well as on that of Andover Hall on Francis Avenue? What is our responsibility in the total enterprise? for graduate studies? for dormitory space? for new professors? for traveling on our part to some classes across the Common and providing more class-room space here for Harvard men to come to us? for the sacrifice of some of our comfort, our desires, our preferences, in order that the whole community's theological education may be improved? And what does all this mean for the relation between our service to our Episcopal Church and our service to ecumenical Christianity?

These questions, though not to be answered quickly, deserve thought. If expansion is inevitable and right, then the money must be found to permit it. What, then, if our national economy a few years hence resembles that of the early 1930's? To which a fair reply, I suppose, is that planning must be without timidity, but with eyes wide open to possibilities. Because of the multiple unknown factors and the magnitude of the task, solvitur ambulando.

Meanwhile, to return from digression to our original question, we can hear our English brethren deploring our so-frequent confusion between size and excellence, our love for quantity rather than quality, our delusion that if the thing is bigger, it must somehow be better. Almost audible across three thousand miles are voices saying, "Take time to read, and much time to walk and talk with one companion, and more time still to think. Let there be fewer formal meetings and more informal, unscheduled group discussions in which each man plays his part in the educational process. Let no man be lost in the large student body. Let there be more re-examination outside of class of issues raised inside, and opportunity for this; longer hours in the week free from the compulsion of having to move to another place; much time protected against outside distractions. Keep a high ratio of faculty members to students. Expose juniors to older fellow students who are working at a high level. Remember, too, why your School exists, to be a Christian community, so close-knit that the life of the whole body freely circulates into each member, and to lead each prospective ambassador for Christ into the presence of his Sovereign so that he knows Him. If you are too big for that, you are too big."



NEEDED: 'GUT-WORK'

By Myron B. Bloy, Jr.

'Gut-work' is a technical, as well as polemical, term. It is to be distinguished from cerebral-work, which is that of our rational faculties, and from coronary-work, which is that of our sentimental (non-pejorative here) faculties. The hackneyed old argument, in which we perennially involve ourselves, between 'mind' and 'heart' is often too rarified to take into account this third faculty (which is implicit, for example, in the Biblical expression "bowels of compassion"). A modern theological phrase which is nearly the equivalent of 'gut-work' is 'existential concern.' By this is meant a concern which comes from our deepest, most urgent, and most precarious sense of being, from the place where we finally express our ultimate concern because it is the place which needs most desperately to be healed. But 'existential concern' has a latinate weakness which does not express the urgency of that concern: the concrete Anglo-Saxon colloquialism, 'gut-work,' comes much closer, and will stand for that concern in this paper. The burden of the paper will be to show (1) the need for 'gut-work' in the Bible; (2) our need of it in our community; (3) a plan for furthering it in our community.

In a lecture in theology Professor Wolf suggested, as a rule of thumb, that revelation equals event plus believing interpretation or encounter. Revelation is the means by which God gives us our faith. The event in which God fully expresses Himself is Jesus Christ: that event is recorded in the Bible, which is the judge of every previous and subsequent event that claims to have a part in God's revelation. The event itself is <u>not</u> revelation, just as it was not revelation to many of the people who were on-the-spot witnesses to it. The event becomes revelatory when the Church, the congregation of believers, interprets or (better, I think)

encounters it. Out of this living, dynamic, growing, changing (because cultures change) encounter our faith takes on explicit substance and becomes ever more firmly rooted in our lives. The Episcopal Church, as a part of the congregation of believers which makes up the whole church, has always been known as a 'Biblical Church.' The depth of that tradition is revealed in our liturgy. But traditions have a way of becoming sterile when they are not deeply lived, and I believe we are coming to find ourselves perilously close to that sterility. For many of us the event, however deeply recorded in our liturgy, has never really become revelation — witness the divorce between the institutional Church and our lives as we live them out daily in terms of money, marriage, work, family, or politics. We need to renew our encounter; and that takes 'gut-work.' We need to bring ourselves in faith, in our deepest need to be healed, under the healing (albeit often judgmental) Word of God as it is set forth in the Biblical event. We need to encounter the living God in our lives wherever we live them.

What part, if any, does the seminary play in our encounter? Certainly the encounter is, in one important sense, an individual affair, even though it is undertaken within the supportive Church: it takes individual courage. (And often the strongest critics of the job being done by the seminary are really using it as a scape-goat for their own failure of courage.) From this fact, though, the argument often follows that the seminary is thus justified in merely making sure that its students have a proper understanding of what the event really is. The seminary is seen as having discharged any further obligation, at any rate, by providing occasions for worship and counsel.

Here is precisely where I must take issue. The seminary is obligated not to build up a man's faith but to keep searching for and providing — insofar as it is able in its maturer wisdom and authority — new occasions or circumstances in which the encounter can most readily take place. For it is the encounter within

these occasions which gives the event its validity as revelation. The idea, often expressed, that the occasions will eventually take care of themselves, that the event, at any rate comes first, presupposes a false, static understanding of revelation. It seems obvious that our encounter in faith and our disciplined, scholarly study of the event which we encounter will both become more vital the more closely they are brought together in time. The seminary, with its resources of faith and scholarship, provides an ideal context. The New Curriculum in Christian Education is, for example, something of a return to a true understanding of revelation: the New Curriculum is exploring a new occasion within which knowledge of the event can most readily become revelatory.

A new occasion which the seminary should explore is group study of the Bible: it is an occasion which has proved its validity in Continental Church life and is being ever more widely explored in the Church life of this country.

The lecture, by and large, is the main occasion for Bible study at E.T.S. In the lecture, by authorities who are well versed in critical and scholarly tools and knowledge, the event is truly set forth in such a way that it gradually takes on clearer and sharper edges. There is no substitute for such authoritative teaching in the seminary; the more toughly critical, the better. A faith which cannot take and use this rigorous critical discipline is pallid indeed. But the lecture is a limited technique. It is especially limited in a Christian seminary where what we are learning is not just to control knowledge, but to be gripped by the subject matter. The subject matter becomes consequential only insofar as we are able to be gripped and transformed by it in a living encounter. This is why a seminary is not just a graduate school and why we should not be too dependent on traditional academic techniques. The lecture is not a good occasion for the encounter of faith because it is not an occasion which allows us a dynamic participation. In the lecture we are more or

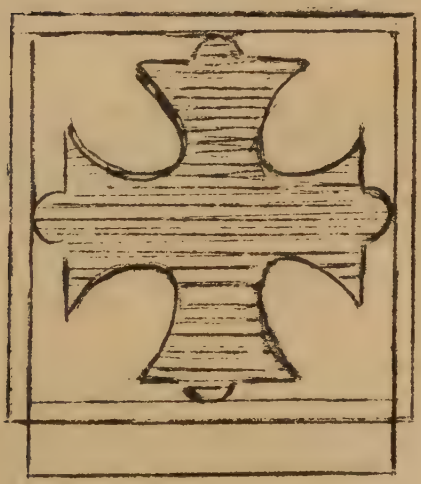
less passive receivers of authoritative information; 10.
we have been conditioned to that role through years in school and college. We need an occasion which will bring us together in a supportive fellowship where each member can participate at the level of his deepest concern in an encounter with the living God. I submit that group study of the Bible is one such possible occasion.

Here I have space only to suggest what I mean by group Bible study. It is not, in the first place, an occasion for theological quibbling, for cerebral gymnastics; nor is it, in the second place, an occasion for 'having an experience,' for indulging in sentimental orgies of confession or the warmth of supportive fellowship. Group Bible study is always prone to these dangers because they are ways of avoiding real 'gut-work' under the often judgmental authority of the Bible. It is, most accurately, the occasion for listening, for receiving, and it is not easy, because it is listening from the place of our deepest concern, the place which we are usually most anxious to hide even from ourselves. Although this listening is partly the work of the mind and heart, it is, most deeply, 'gut-work.' It is with the support, insight at places where we may be blind, and encouragement of the group that we can most readily undertake the 'gut-work' that precipitates the revelatory encounter. (The revelatory encounter, it will be understood, is not necessarily an explosive experience, but the slowly tightening grip of God's Word on our lives.)

How could group Bible study be effected at E.T.S.? First of all the serious concern of the whole community would be needed. The mechanics would then be simple enough. The community could meet in Bible study groups, say twice a week, on Tuesday and Thursday mornings at 9 o'clock for an hour. The leadership could be in the hands of a group of trained upper-classmen. (Faculty leadership in the groups would be inhibiting since we have stereotyped them as authorities, and the only real authority in the Bible study groups should be the Bible.) The passages we study might be topically chosen in terms

of our most pressing needs, or we might work through a whole book or epistle at a time. Probably a combination would be best. A committee of faculty and students could arrange the mechanics, plan the course of study, and generally oversee the whole operation.

I am certain of one thing: we do need some 'gut-work' in the Bible, and Bible study groups as a continuing part of the curriculum, might well provide the best occasion for it.



AS the NEED ARISES

By Brian S. Kelley

This is an attempt, from my own prejudiced point of view, to lift the question of frequency of celebrating Holy Communion out of the realm of churchmanship, where it so often lodges, into a spiritual realm transcending all human barriers. This has to be said at the beginning because as soon as one mentions more frequent Communion, immediately the protagonists retire to their own degrees of churchmanship. From their respective folds no solution can be found to the problem. That which above all should draw all men together divides, and one is left with a modern "abomination that makes desolate."

To make the problem more difficult, those -- like myself -- who argue for more frequent Communion find themselves with mixed motives. It is quite possible that selfishness and pride are involved. But in spite of, and in a sense because of these things, an attempt must be made to look at the question from a more spiritual point of view.

In the New Testament Jesus is nowhere reported to have stated how often the Last Supper was to be celebrated. All we have is the fact that it was celebrated on the night before the crucifixion. Some versions of St. Luke state, "Do this as oft as ye shall drink it," which would suggest a certain frequency. But the R.S.V. does not put this in the main text. Paul, in I Corinthians 11:23ff., uses this sentence, but in this case we must rely on the primacy of the synoptic Gospels. In them frequency is not mentioned. In Acts we find the disciples "day by day attending the Temple together and breaking bread in their homes." But as yet the breaking of bread is considered both an act of worship and a common meal. Therefore it is not surprising to find it occurring daily. Later, difficulties arise in the

celebration and administration of the Last Supper (as seen in I Corinthians), and it becomes more of an act of worship and less of a meal. It would be here that the question of "how often" might arise, but Paul does not answer that question. To sum up, in the New Testament all we can say is that Holy Communion is considered an essential element in Christian life, but that no mention is made as to the frequency with which it should be administered and received.

Finally, in the process of development, Holy Communion emerges as a service of thanksgiving to be performed chiefly on Sunday in remembrance of Christ's passion and resurrection. To this one fundamental Communion we would all agree. Since the W.T.S. community is dispersed on Sunday morning it is fitting that the act of corporate worship be moved to a weekday morning. Again, to this we would all agree. But why should we have more frequent Communions than that? After all, the New Testament can give us no decisive support.

Does not asking a question of this sort and seeking scriptural and canonical justification for our argument show a limited understanding of Holy Communion? Have we not departmentalized this Sacrament to one morning alone and not allowed its power to flow into us whenever the need arises?

To answer the question of why we should have more frequent Communion we will have to look more closely at the service itself. We will also have to examine the community in which we are living.

Article 28 states that "the Supper of the Lord is not only a sign of love that Christians ought to have among themselves one to another; but rather is a sacrament of our Redemption by Christ's death." We are all aware of the former aspect, with our stress upon corporate Communion, but the latter perhaps tends to be overlooked. It is more personal, and in the governings of a community is liable to become secondary. Holy

Communion is the most efficacious means by which we seek redemption. The need for redemption will differ with individuals, and in the same individual from time to time. It is a continuous process. But there are certain times of crisis, or spiritual ardency during which it is imperative that we draw near to God in that service which brings us closest to Him. Therefore we cannot restrict this redemption to any one weekday morning in this or any other community.

It is true that Holy Communion is much more than our seeking redemption, because that is a selfish consideration. It is a reconciling of man to man as well as of man to God. But seeking redemption is a necessary part to each of us individually. In case it be thought that we are limiting God's action to Holy Communion, let it be said that the ways of God to man and man to God are many and mysterious. We must avoid the opposite error of departmentalizing God's love and strength in Holy Communion. But this we know, that the closer we enter the center of the Church the more Holy Communion becomes one of the chief ways we can receive God's love, strength, and redemption.

Now there may be a few practical considerations such as the number of communicants and how often one can make the service available. With the former consideration it is necessary to remember that an act of worship does not depend upon numbers or having a majority of the community present. "Where two or three are gathered in my name there am I in the midst of them." As regards the latter consideration, Holy Communion should be made available as often as the need arises in any particular community.

At this point, the argument of discrimination might be raised. Those few who attend an extra service on a given morning are setting themselves apart from the community and might cause a rift or break-up into groups. This is democratic nonsense. By additional acts of Holy Communion these people are not only seeking redemption, but also strength to carry out their roles in the

community, by making God's love shine into every nook and cranny. If anything, it is a strengthening of the whole community. He who attends this service and then judges those who do not attend commits about the most grievous error possible, and brings judgment upon his own head. I am also willing to wager that by no means the same faces would always appear at these services, but that the group and individuals would fluctuate from time to time.

We are living in a special type of community. All the people in this community have given up their lives in complete service to God. It is true that all Christian laymen do, or should do this. But we, as candidates for the ministry, have much more opportunity as well as necessity. How can we lead others unless we can lead ourselves? How can we lead ourselves unless we are in frequent communion with God? It seems to me that because of our calling we should find that that service in which we give up our whole soul, mind, and body in devotion to God becomes increasingly necessary.

Then there is the question of sin in a Christian community. Those who possess the revelation of a loving God giving his only begotten Son for our salvation tend toward self-righteousness and hypocrisy. In other words, the tendency to sin in a Christian community is just as great as in any other — and, in a peculiar sense, greater. That is a paradox of Christianity. The more we give ourselves to God, the greater the danger that we are doing this for our own benefit. The committed Christian has to seek God's guidance and forgiveness most often of all people, if he is to try to avoid this besetting sin.

Familiarity breeds contempt? Maybe in human and material matters, but this is hardly true of Holy Communion. It is a mystery, and mysteries cannot become familiar. Only that which can be completely comprehended and bounded by our minds becomes familiar. We see through the glass darkly now. But in close communication with God and man we begin to see a few beams of light. We would do well in this light to forget our churchmanship and consider our own individual lives as candidates for the ministry in relation to Holy Communion.

the OPTIONAL SELF

By [illegible]

Why read the Bible, when there are so many good summaries? Why bother to think out a paper, when you can adopt a patch-work of ready-made conclusions? Why read the documents of Church history? Skim the one-volume survey the night before the exam. There is no need to bare your heart in preaching. Copies are available of tried-and-true sermons on any imaginable text. Why work?

These are questions which have faced me from the moment I came to E.T.S. What is the cause behind these tempting voices? I trace it down to mental inertia and general conformity to the accepted norm. My goal has not been self-expenditure, but the maximum of credit from the minimum of effort. How unwilling I am to lead my own life with any sense of responsibility!

The lives that my fellow students and I do venture are almost compulsively preoccupied with courses, professors, and grades. An outsider coming in would think us in a little world of our own. We are content to chatter endlessly about the details of our immediate situation: when this or that paper is due, that or the other exam to be handed back. What a little world for the spiritual heirs of those heroes who turned the world upside-down with their conviction!

This mental and cultural inertia is to me only symptomatic of something deeper: a willingness to exchange personal growth for superficial expediency. It is just like high-school all over again.

Have we in seminary stopped growing? There is no necessary reason why we should, but there are several ways by which we can.

We stand in danger of cultural isolation. Any small, homogeneous group tends to develop an ideological insulation. In professional training of any sort, the

interchange of ideas with other disciplines is limited and so it is at E.T.S. The genius -- and restriction -- of our seminary is its close-knit community. It is an experiment in concentrated interaction. So largely self-dependent, it can become self-contained. The spirit of wide-eyed adventure, so evident in creative personalities, can be lost. But there is in reality nothing that happens among men which is not the proper concern of the parish priest. Every last man counts, for he is a potential son of God. But the fledgling minister will have nothing to say to men, if he cannot first relate his local ecclesiastical culture to the greater secular world of men and ideas.

It is surprisingly easy in seminary to stop thinking. A great deal of knowledge must be consumed in a short time. The frequent expedient is to reduce learning to stock formulae. Once the magic words are possessed, within which a mass of facts has been snared, the illusion of understanding is created. Little is the time for creative thinking among these chains of data. What is worse, no mesh of theory ever quite challenges us as persons. More than a knowledge of J,E,P, and D, is needed to live a productive Christian life.

We Americans live in an educational tradition which sets goals largely in terms of objective criteria. Individual effort is matched against external ideals. Even in so-called 'higher' education, a man continues to be measured by impersonal scales of value. What place is given in this scheme for the integrity of the individual? How often -- even in seminary -- is the primary aim in teaching the self-realization of the individual? Where do we find goals that are internal, not external; subjective, not objective; dynamic, not static? Where is the stuff of growth?

There is a place for the acquisition of knowledge, but this process is not education. Education is the use of (among other things) knowledge. It is not assimilation and regurgitation, but integration and application. Let 'education' be a true 'leading forth' of the self. Perhaps a man can be dared to be himself. But we must produce teachers who are able to inspire their pupils to

exercise levels of their personalities which would not be reached otherwise. This, to my mind, is adequate teaching. How much do we get?

Two liabilities inherent in our seminary situation, then, are the formation of an ingrown community and the renunciation of creative thinking. But besides liability, there is also opportunity. There is the chance to find one's self. The seminarian finds himself where he finds his personal concern. His world is where his heart is; it consists of those who matter to him.

Unfortunately in practice our field work at E.T.S. brings us into contact primarily with those who are at least nominally Christians. The Scollay Square mission, the work in prisons and hospitals, the summer clinical training, are all attempts to right this imbalance.

As for our community here, in broad terms we are like-minded, else we would not have come together. Unanimity can lead to a delusional self-contentment. Hence it is with mutual profit that we can on occasion welcome into our fellowship those of other communions.

Finally, even the active ministries of most of us will be to people who are, in terms of cultural pattern, much like ourselves. This limited sphere of encounter can create the impression of an unrealistically 'respectable' society, and soften the imperative to preach the Gospel beyond such relatively tame bounds.

The richness of life lies open from all sides. The parish sexton has the same chance to grow into the image of Christ as the Presiding Bishop. The ways we now enter into life are the same we offer to our people. Ours is not an inside contact with God, but one which is for all.

There is only one growth for us, and this comes with self-discovery. In it we are freed to give of ourselves, and in giving we become more of ourselves. Growth is self-acceptance, and it is also self-offering. Each of us can give something unique. God expects it to be none other than the selves he gave us.

My hope, then, against the liability of our situation, is that we may choose to grow, that we may have the strength to be ourselves and offer ourselves to all men.

SOUTHERN DISCOMFORT

By Sidney Sanders

"Colliers' special by Alan Paton has the odor of carpetbaggers and white trash. I stopped buying your rag years ago. I found this copy in a sewer ditch, and after reading this left-winger's special, I returned it to its rightful place." So reads a portion of a letter which Colliers magazine received concerning Alan Paton's article, "The Negro In America Today," which it published in its Oct. 15 and 29 issues. Another such letter states that "...Neither Paton, nor the communists, nor the prejudiced Yankee press, nor the nine political appointees are going to make Southern whites 'intergrate.'" Still another, less vituperative but reflecting the same basic prejudice, says, "Again, as in 1861, my native Georgia is fighting a lost cause. May God help us in accepting the inevitable gracefully."

Any and all of these letters could have been written by a vestryman, a president of a Woman's Auxiliary, or just a plain member of any Episcopal church in the south. Perhaps their letters would not be quite so vengeful, but they well could be. And yet, these people are trying as sincerely as most of us to live up to their belief in Christ. These people are not imbued with Nazi ideology, they have not decided that it would be smart either economically or socially to promulgate a doctrine of white supremacy. Rather they have been trained by their parents, their culture, their very way of life to look upon the negro as inferior. And, the training has been carried out so well, that they are helplessly caught in the clutches of their own ingrained prejudice.

They know too, however, that the end of segregation is in sight. They know, either consciously or unconsciously, that they are fighting as futile a battle as a small group of Confederate soldiers fought

against the great hordes of Sherman on the out- 20.
skirts of Atlanta. And yet, fight they must. It is a fight which will be over, for the most part, within our lifetime. But there is a trying period ahead, a period that will be hard for both negro and white.

In the meantime, the individual negro's position is just as shaken. He has been taught inferiority just as successfully as the white has been taught superiority. What can the Church say to either white or colored in this situation? How may a man best fulfill his ministry in the south today? What can the Church do for the John or Della or Sue of the negro race? Let us look, first, at the people we are dealing with.

Della is a slave descendant, born of a family who have cooked and cleaned and washed for the 'white folks' down through generations. She knows no better; she wants no better. Intensely loyal to the family which she serves, she can imagine no other life but one of servitude.

John, on the other hand, has left the family servant situation to become a servant in the factories, where there is more money -- sometimes even as high as 75 cents an hour. If you try to talk to him about equality, about an equal chance for an education, he'll scoff. He's happy. He has a television set, a souped up '48 Oldsmobile, and enough money to get drunk once a week. What need has he for education or equality?

But it is Frank that hurts the cause of the negro in the south most. Somehow, he has got his hands on a lot of quick money. Immediately he goes out and buys a Cadillac, and hires a chauffeur. Next he buys fifteen-dollar purple shirts with wing collars, yellow ties, blue sport coats, and red pants. Finally he buys the biggest cigar he can find, and, as his crowning glory, he has his two front teeth pulled and gold ones substituted with his initials engraved on them so that they will show whenever he smiles. This is what the whites point to. "This is what all negroes will be like, if you give them equal opportunity."

Finally there is Sue. A soul fashioned in the midst of oppression, who yearns desperately for the education denied her. Who yearns desperately to rise above her sordid surroundings and contribute something real and lasting to the world.

We, in the twentieth century, are in the midst of the breakdown of a feudal system, a feudal system which has tremendous power over all the groups described above, a feudal system which is even more clearly defined than the one which took the middle ages so long to overhaul. There is servant and there is master; and they are easy to distinguish because of the color of their skin. To southerners there are only John and Frank and Della. They never see Sue; they never come in contact with her. Consequently they act as if she doesn't exist. John and Della work for the whites; Frank is all too evident. But Sue they never find at all. How could they? They can't eat with her, they can't go places with her, they can't invite her into the living room for a chat. And she certainly makes no spectacle of herself. Yet it is only with Sue and those like her that the Church will make inroads into the problem of racial prejudice in the south. How can this best be done?

For the individual minister in the individual southern parish, it looks, in many respects, impossible. Suppose he suggests a boys club for the negroes down in the village. Why, this is fine with his parishioners. For this they can pigeon-hole in their minds as charity. It does not destroy the white-black, master-servant relationship. The negroes profit; the white man feels better; but no step toward equality has been taken. Suppose he decides to take a negro by the hand and bring him to church one Sunday morning. What good would it do? Not only would it bring about open division in a parish; it would not help the negro either. For he certainly would not find brotherhood and fellowship which should be open to anyone in a Christian church. It is certainly true that you can minister to the negro in the segregated parishes. But here you are destroying the very thing for which you work.

Is there no way, then? No way to help the negro

and white out of the predicament which a culture has thrust upon them? Yes. But it is not accompanied by the unfurling of banners and the rolling of drums. It is not accompanied by page-one newspaper headlines spelling out in bold letters the end of segregation. It is not accompanied by derogatory letters from northerners to the Church magazines, airing the southerners' dirty sheets for all to see. Nor is it begun by a southern minister standing in front of his congregation to say, "This church is now open to black and white alike." These things only infuriate the southerner more; these things make the situation much more difficult, much harder to deal with. Rather, it must be accomplished by the individual minister in the individual parish loving his congregation deeply, and helping them to overcome that which is so deeply ingrained in their very life and culture. It can be done by bringing the southern whites into contact with Sue, and helping them to find out that she is no different from them, except for a small matter of pigmentation of the skin. Suppose we see how this is being done.

There is a small Methodist college in Nashville. It has no great football team, or gymnasium, or any of the other things which so characterize our great schools today. But two years ago last September it accepted its first negro. No advance warning, no advance publicity, one day Sue just appeared for classes. For several days the student body threatened revolt, strike, and other such horrifying action. But, after a week, the whole incident was forgotten, and a negro was gradually accepted in a white society.

Two years ago the first Sue attended a Diocesan Woman's Auxiliary meeting at Sewanee. She was met with cold hostility. This year more Sues attended, and from all reports were made to feel a part of that meeting. Two years ago, I attended the first Diocesan Canterbury Club Convention. Sue was there also. Whites who had never before spoken to a negro ate dinner with some and shared their activities. Negroes went into the student center at Sewanee, a place where none of their race had ever set foot before. By now the Sues are gradually

In these groups negroes have been admitted on the plea that this is their church; why shouldn't they be allowed to share in its group activities? Of course there is no rational reason why southern whites can accept negroes on the diocesan scale, and not on the individual parish level. But then, prejudice is not rational, and we must deal with this problem as we find it, not as we would like to find it. If whites become accustomed to association with negroes on the diocesan scale, however, there is no reason why that association cannot spread slowly but steadily down through cities into individual parishes.

This is the way we must work at this problem, then. Nothing can be accomplished by publicity and the brass band; this only angers the southerner more. But if the Church successfully incorporates Sue into diocesan and parish life, then it will begin to reach out and appeal to John and Della and Frank also.

The grave danger in this method lies, of course, in the fact that the Church may not lead, but rather follow. In other words, it may progress so slowly and quietly that it does not progress at all. Many ministers in the south feel this danger keenly and are determined that it not become reality. In many cases they are willing to risk their reputations; their friendships, their security in an effort to push a little too hard, rather than not hard enough. This is the courage the Church must have. This is the courage which was exemplified so splendidly by the faculty of the Sewanee seminary. It is only in this way that we in the south can bring to a more meaningful fruition "The fatherhood of God, and the brotherhood of man."

CHAD WALSH: APOLOGIST

By Edward T. Dell, Jr.

The first person I ever heard mention Chad Walsh said that he was going to be an American C. S. Lewis The reason for this probably was that Walsh had written a book about Lewis and for most people this book was their first introduction to Walsh.

Chad Walsh is a rather recent convert to the Christian faith and has been an Episcopalian less than ten years. He is Professor of English and Poet in Residence at Beloit College, contributor of poems, articles and book reviews to a half dozen leading magazines and journals, one of the associate editors of ECNews, as well as associate rector of St. Paul's Church, Beloit, Wisconsin. To date he has written seven books with an eighth one on the publication lists for this month and two more in the works.

Walsh, who is not a C. S. Lewis, is nonetheless very much in the stream of tradition of what might be called the Oxford Wartime Apologists.

World War II brought together at Oxford, in 1939, a group of people who met twice a week until 1945 to read to each other their current literary efforts on all sorts of subjects. Among them were C. S. Lewis, Dorothy Sayers, and Charles Williams. This is not the place to trace the effects on the writing of each of them that this interchange produced. Suffice it to say that with the exception of his books for children, all the Christian apologetics of Lewis come out of this period. I hope to argue elsewhere sometime that Williams was a kind of catalyst for Lewis and that this gone (Williams died in 1945), the latter is his pre-Williams self.

The output of Lewis, Williams, and Sayers that I have been able to obtain covers six feet of my shelves. Hence it is manifestly impossible to summarize them

adequately here. But the main point of what they have been trying to say can be indicated. Lewis has challenged those who dismissed Christianity as sentimentality to some hard, logical thinking about fundamentals. He has the ability to write clearly and with imagination about the A.B.C.'s. In this he is joined by Dorothy Sayers and her essays on the Christian faith. If anything, Miss Sayers is every bit as biting in her satire and incisive in her reasoning as is Lewis and at times she is more profound. Their imaginations have found different channels. Lewis writes novels and fantasy while Sayers has turned to drama for the stage, the cathedral and the B.B.C. At the same time remember that both of them are justly famous on the independent grounds of technical literary works (Lewis) and some of the best detective stories of the genre (Sayers). Both these writers appeal to the minds of their hearers in somewhat different media, but both are trying, as Miss Sayers puts it, to "...drag the Divine Drama of the Gospel from under the dreadful accumulation of slipshod thinking and trashy sentiment heaped upon it."

Charles Williams was a writer's writer. He is hard work to read, in much the same way that Kierkegaard is. I would hazard the opinion that he has as much to say to us that we need to hear as did the Dane. He cannot be served to parishoners raw, however. The place to begin Williams is his novels, of which there are seven. Be warned, they are mystical, metaphysical spine-chillers. (Start with War in Heaven or The Place of the Lion, the latter especially if you know Plato.) In all these Williams takes absolutely seriously the belief that Christians are meant to "bear one another's burdens."

But what has all this to do with Chad Walsh? Well, he says that the work of Lewis found him and captured his imagination just as his lifelong atheism crumbled under the need of a basis for already believed in objective ethical standards, meaning in the universe and something more than 'bootstrap theology.' There were other influences, including Chesterton, Reinhold Niebuhr and more important, the New Testament. In

the case of this latter he had the atheist's advantage of coming to the Bible without all the pious mis- and pre-conceptions about it that distort it so for many of us. He says about reading the Gospels, "What I found was a jolt. I had expected to read about the 'gentle Jesus, meek and mild.' What I found was a man who could be gravely compassionate when compassion was called for, but who seemed to spend most of his time denouncing the best citizens of Palestine in libelous language..." It was the logic of Lewis which helped him over the hurdle of "Who or what was Jesus?" to the firm belief that Jesus was God. This was 1945.

It was natural that a man who taught English should read and enjoy C. S. Lewis. It was also natural that a man of Walsh's gifts should want to speak to those who still lived in the "cut flower civilization" based on "borrowed Christian values" which he had left behind. His first book, Stop Looking and Listen (1947), is the result, very much in the Lewis-Sayers tradition of apology. Two years later appeared a labor of love, C. S. Lewis, Apostle to the Skeptics. This was a concise summary of what Lewis had done up to that time. It is not profound nor does it attempt to be exhaustive. It is a fair summary analysis and a good popular introduction. In that same year (1949) Walsh published a little volume of poetry called The Factual Dark. Now it is incredibly difficult to sell books of poetry in this country unless your name is Eliot, Nash, or Guest, and the company that published Walsh's book went out of business a year later. But the book is important to an understanding of Walsh as I shall try to show later.

In 1950 he turned to social theory in a book entitled Early Christians of the 21st Century. It is an exciting book about, as the author says, "the deathbed misery of one civilization, and the civilization that may be waiting to take its place." This new civilization, Walsh believes, may well be Christianity. In sketching the possibilities he reveals his faith in the redemptive power of living Christians

and has some shrewd observations to make about things we might be doing just now.

The month of September, 1953, saw two books of this author appear. Campus Gods on Trial is an attempt, and a rather good one, to take apart some deities of the intellectual world, and to carry the implications of their worship to points where few undergraduates are rigorous enough to push them logically.

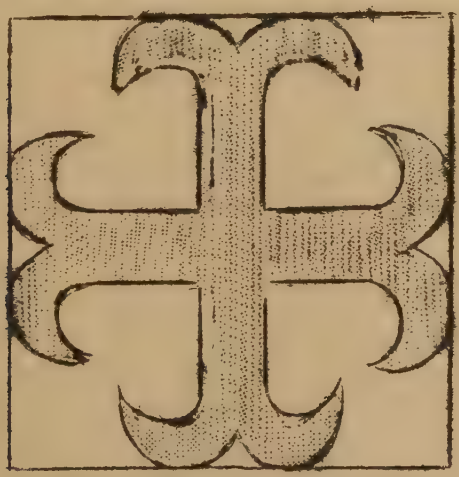
It is my feeling that all Walsh had done to this point was well within the traditions of Lewis and Sayers as apologetic.

Something new began when Demaris, Walsh's eldest daughter (he has four), became eleven years old. Demie began to get a series of lettersfrom her father based on the Offices of Instruction in the Prayer Book. It was this series of letters, modified and extended that became Knock and Enter, a confirmation book for children. What makes it different is that it grew out of the everyday life of the family. When these two books appeared Walsh was on sabbatical on the west coast. He wrote there, with Eric Montizambert, a book about practical ethics centered in concrete problems, (Appearing this month: Faith and Behaviour), but more important, made the decision to write nothing more in prose and to say whatever he had to say in poetry (with the exception of a children's book and Harper's 1956 Lenten book, already projected). Out of this decision came Eden Two-Way (1954).

Eden Two-Way is a collection of poems, about the redemption of relationships, that is so personal and concrete that at times I felt I was peeking. It has about it an incredible un-self-conscious trust --never once more obtrusive than breathing — in a present and comradely Jesus. Here is a kind of gaiety (only slightly solemn, with no stiff-lipped heroics or maudlin pietism) that makes a ticket to heaven out of a hearty laugh at a bawdy joke, and a wedding night into the occasion for a discussion of the creative purposes of God.

I would like to suggest that if this book is apologetic, and I think it is, that the argument is

its spirit more than its ideas. At best so much of apologetics has been intellectual duelling with the excuses behind which men hide their emotional preferences for points of view. No ultimate assumptions are proved; all are faiths. Poetry as an art gets closer to where our lives are lived than logical syllogisms. Whether consciously or not Walsh seems here to be moving with this in mind and it is my guess that the plays of Sayers and the poems of Williams are backstage somewhere. In his earlier effort, The Factual Dark, he was still 'looking at,' but in Eden he is 'seeing into' reality as every good poet must do. If you will, this decision is getting closer to the Hebrew strain, in which a prophet demonstrates what he is pleading for by what he is, and not by the mere cleverness of his mind and speech. Whether this approach is effective we cannot be sure but it is my conviction that Walsh can be read with profit at E.T.S. Whatever his roots, he has left Lewis behind, not exactly to join the ranks of Auden, Eliot & Co., but more a mixture of Frye and Frost, and that's not a pun.



CURRENT and PERTINENT

Four Articles Reviewed
By Prof. Henry M. Shires

In his article, "Scholarship, Education and the Bible," in The Journal of Bible and Religion (Oct., 1954), Luther A. Weigle, Chairman of the Revision Committee for the Revised Standard Version, defends that Version against attacks which have been made on its accuracy, its literary quality, and even on the idea of making any modern translation.

He sets forth four reasons why a revision of the Authorized Version was absolutely necessary at this time. In the first place, he indicates that the discovery of a large number of manuscripts of the Greek New Testament since 1611 has helped to provide a Greek text far more faithful to the original writings. For example, because of a faulty text there are at least eight instances where the AV has omitted significant words now restored in the RSV. In the second place, there is a vast sum of new knowledge available from recent archeological finds, including papyri, which enables the modern scholar to translate the ancient documents with more accuracy and fairness than ever before possible. Thirdly, more than 300 English words used in the AV have so changed their meaning as to be misleading to our generation. Finally, the AV, though justly honored for its literary excellence, actually contains many errors of translation, infelicities of expression and renderings that are ambiguous and obscure.

Dr. Weigle reminds us that the important thing is not what we would like to have in the Bible but what is really there. He states that the RSV tries to use relatively timeless words and idioms instead of those that are merely the language of our time. He admits that the RSV is not perfect, but he believes that it is better than any other English version. We must agree that the author has established clearly the need for a modern English translation of the Bible. We may

reasonably wonder, however, whether the RSV has met that need completely or whether it will hold for successive generations a place equal to that occupied by the AV. It is for many purposes better than any other English version, but it will undoubtedly be followed by many more attempts to translate the Word of God accurately and in the thought and language of its readers.

Closely related to the foregoing is the article, "Orthodox Proclamation," in Interpretation (Oct., 1954), by Eduard Schweitzer. In his opinion theology must search for new formulations of the Gospel message to meet the new problems of changed situations. Of all the books of the New Testament he finds only the Fourth Gospel accepting this challenge. In John 3:19 we read, "And this is the judgment, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil." Thus the Fourth Evangelist, although writing for persons to whom thoughts regarding the end of the world and the accompanying judgment were completely foreign, nevertheless waited for the final consummation. In the Fourth Gospel judgment is both present and future, but all will be fulfilled in Jesus Christ.

The same type of re-interpretation in the Fourth Gospel is seen in the healing of the son of the government official in 4:46-54, which is told in another form by both Matthew and Luke. In verse 48 the Evangelist introduces his new interpretation for the Gentile world, indicating that true faith, not in contrast to the unbelief of the Jews, but in contrast to the demand for signs before professing Jesus, seeks not signs but Jesus himself.

Thus, the Fourth Gospel reinterprets both the words and the deeds of Jesus. Schweitzer draws the conclusion that there are no objective elements which stand as fixed criteria denoting the center from which the whole New Testament is to be interpreted. Every new situation demands a new formulation, but development does not mean alteration in content. The New Testament message has a unity, but the only guarantee of

genuineness in our preaching is the living Holy Spirit urging us both to hold fast to the old gospel and to consider it as the answer to the questions of today.

That the truth proclaimed in the New Testament must be constantly re-interpreted and re-applied we will also affirm. The Fourth Gospel is the best example of this process within the New Testament itself. However, in disagreement with Dr. Schweitzer I believe that the New Testament does provide some criteria by which it must be interpreted in every age. It is highly dangerous to suggest that the Holy Spirit is our only guide in Bible study. The historical basis of the Christian religion must not be so set aside.

The relationship between Biblical revelation and philosophy is the subject of an article, "Jerusalem and Athens," by E. La B. Cherbonnier in the Anglican Theological Review (Oct., 1954). Professor Cherbonnier of Barnard College starts from the supposed conflict between revelation and reason. He declares that the Bible's deviation from other metaphysics is a positive philosophical asset in that the Bible is intellectually superior. We need not abandon reason in order to uphold the Bible nor must we reduce the Bible to the level of all other truths because the Bible itself possesses the highest truth. He states that the God of philosophy cannot possess will or purpose and must be beyond any distinction between good and evil, whereas the God of the Bible loves, is righteous, and engages in purposive action. According to the author, all that the philosopher can accomplish in his vacuum is to discover that he is indeed in a vacuum; but truth and reality are to be conceived only in terms of Him who is the truth. He concludes that philosophy as a deductive science must affirm that the fundamental questions as to the nature of God and of man and of human destiny cannot in principle be derived a priori. Reason is futile without revelation. Christianity speaks not to intellectual theory but to human experience. We may therefore answer the rhetorical question of Tertullian, "What has Jerusalem to do with Athens"? by stating that Jerusalem must save Athens from herself,

since Biblical metaphysics alone can fill the void of academic philosophy.

Whereas the Bible does contain truth higher than that which philosophy can ever grasp, I feel that philosophy has more of a contribution to make than Dr. Cherbonnier is willing to grant. Biblical truth is not of the philosophical order, and Biblical metaphysics are more derived than defined. On the other hand, does not philosophy provide the intellectual means of understanding and applying a revealed truth to be approached in many other ways as well?

The initial issue of a quarterly journal published by the Cambridge University Press for the recently founded Society of New Testament Studies, New Testament Studies (Sept., 1954), is the presidential address of the Society for 1953-4, "History and Eschatology in the New Testament," by Rudolf Bultmann. He begins by pointing out that the Greek historian does not understand the present as a time of decision in which men must assume responsibility for the future. For this reason there is in Greece no real philosophy of history. Judaism is not concerned with objective knowledge, but sees history as a meaningful unity developing according to God's plan. Apocalypticism, however, turned aside from considering the goal of history, and thought only of its end. Jesus and the early Christian community are alike in eschatological views and expectation. Thus, in the earliest part of the New Teatament the traditional Jewish view of history is swallowed up. With the passage of time, however, the hope is disappointed, and is given up entirely in John. Thus, for later and mature Christian thought the decisive history is the encounter of each individual with Christ. For Bultmann the time between the resurrection of Christ and his expected Parousia has both chronological and essential meaning. The Church in history unfortunately forgot the essential meaning and, in holding only to the chronological, was captured by legalism. Eschatological consciousness was changed into sacramental piety. The Church declined from a community

of salvation to an institution of salvation. The author concludes that the meaning of Jesus as eschatological event is not rightly conceived in the thought of Jesus as the center of history or in sacramentalism. He sees Christ as the ever-present or ever-becoming present eschatological event. In the personal encounter with Christ the world and its history come to an end, and as the believer becomes a new creature he is freed from the world.

While Bultmann gives a fair view of the gradual reinterpretation of the original apocalyptic hope within the New Testament, I find it difficult to follow him when he declares that the Church has forgotten the essential meaning of the time following the resurrection. I should prefer to think that the chronological and the essential significance of time are really one. Following the lead of the Fourth Gospel we can see that the Parousia completely transcends temporal categories, and that our task therefore is to consecrate the time given to us. Jesus is the center of all history. Since we are, then, creatures of time, we can find the eternal only through a sacramental approach in which Jesus Christ comes to us as he was incarnate two thousand years ago.

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